THE

DEVILISH CONSPIRACY, HELLISH TREASON, HEATHENISH CONDEMNATION, AND DAMNABLE MURDER,

Committed, and Executed by the IEWES, against the Anointed of the LORD, CHRIST their KING.

And the just Judgment of God severely executed upon those TRAYTORS *and* MURDERERS.

As it was delivered in a SERMON on the 4 *Feb.* 1648. being the *Quinquages.* Sunday,

Out of some part of the Gospel appointed by the Church of *England* to be read on that Day.

LAM. 1. 12. *Is it nothing to you all ye that passe by? behold and see, if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.*

LAM. 5. 16. *The Crown is fallen from our head, woe unto us that we have sinned.*

LAM. 3. 64. *Render unto them a recompence O Lord, according to the worke of their hands.*

[Vers. 65. *Give them sorrow of heart, thy curse unto them.*]

HORAT.

——virtutem
Sublatam ex oculis quærimus invidi.

London, Printed in the Yeare, *M. DC. XL. VIII.*

LUKE 18. v. 31,

The Son of man, v. 32. *shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spit on:* v. 33. *And they shall put him to death.*

THE Words contain a Propheticall History of that most lawlesse, cruell and hellish murder of Gods Anointed, Christ the King of the Jewes; and are as Prophetically appointed by our Church to be read on the *Quinquagesima* Sunday, which in this year, 1648. fell out to be the 4 of *February*.

Now although in these words, there are but 3 tragicall Acts:

1. *Traditio*, the Treason or Conspiracy;
2. *Illusio*, the mocking, or spitefull using;
3. *Occisio*, the execution or murder of their King:

Yet (to make it a compleat Tragedy) two other Acts may be justly added out of other Gospels, *viz:*

First, a precedent Act, expressing the double cause of this execrable fact, which was partly pretended, partly reall.

And the last-subsequent Act, as the fruit and effect of all the foregoing treason, conspiracy, triall, condemnation, and murder.

The Sonne of man, &c.

To execute so much vilany and outrage, as this and other Texts speake of, had it been onely against the bare Sonne of man, had

been an act to be detested and abominated by all the Sonnes of Men, even Heathens, to whom he was betrayed; but this Sonne of Man is more to these Jewes then the bare Sonne of Man; for he was their King, not onely propheſied ſo to be, *Iſa.* 62. 11. & *Zach.* 9. 9. but the Wiſemen (*Matth.* 2.) comming to worſhip him, they enquire after him by this Title, *Where is he that is King of the Jewes?* yea, and he is ſo proclaimed, *Luke* 19. 38. *Bleſſed be the King that commeth:* and *Pilat* not onely knew and confeſt him ſo to be (by his queſtion, *Iohn* 19. 15. *Shall I crucifie your King?*) but confirmed and wrote it (to be commended to all poſterity) by that ſuperſcription on the Croſſe, in three Languages, JESUS OF NAZARETH KING OF THE JEWES, adding, *What I have written, I have written*; and therefore not to be repealed: Yea, heare truth it ſelfe ſpeake, though of himſelfe, *Iohn* 18. 37. when *Pilat* asked him, *Art thou a King?* he plainly and affirmatively anſwers, *To this end was I born, and for this cauſe came I into this world*, to be a King: and though not *de hinc*, not from hence, (as Saint *Auguſt:* on the words) yet *hîc*, here on earth, to be a King.

And this Sonne of Man the King, [*their King*] is the man, whom ye ſhall find ſo betrayed, deſpitefully uſed, and murdered by his owne Subjects, the bloudy, barbarous, and inhumane Jewes.

The originall in the Text, παραδοθήσεται, is generally rendred in Latine; *tradetur*, and *Traditor*, both in Eccleſiaſticall and Civil acts and writings, ſignifies in our Engliſh a *Traytour*; and this word here uſed by the Evangeliſt and Penman of the holy Ghoſt, none (except ignorant, or Jewes) will deny to be the moſt proper ſignificant word to expreſs the illegal demeanour of Subjects againſt their King.

And ſo onely proper to them that I appeale to all the learned, or to the Searchers of the Scriptures, whether this or any other the like word was ever affixed or applied to any King for any act whatever of his againſt his Subjects. This Text, beſides that, *Luke* 6. 16. & *Acts* 7. 52. proves the Actors againſt their King to be Traytours, wherein *Iudas*, the other Conſpirators and the whole People of the Jewes are expreſly ſo called *Traytours*; but not one Text in all the Holy Bible ever called the Prince or King

a Traytour for any act (were it never so false, so foule, so bloudy) that was committed by the Prince against his Subjects; and in this the Laws of our Land follow and accord with that of Gods, and for that they may be justly called, as they are, *Holy Lawes*.

Now although this Text barely saith, *He shall be betrayed*; but saith not, by whom: and although the Traytours would not willingly be discovered and made knowne to the world for feare of an after-reckoning, they knowing that the People loved him: yet, because other Gospels have both pointed them out and named them by their severall qualifications, offices, and sects, I shall therefore here range and set them downe in some order; beginning with the Arch-traytour, who by the *Psal.* 41. 9. prophetically is thus deciphered, *Mine owne familiar friend in whom I trusted, which did eate of my bread*: and *Psalm.* 55. 12. *it was not a* (professed) *Enemy, then I could have borne it, neither he that hated me, then I would have hid my selfe, and not have imparted my secrets unto him*; but v. 13. *it was thou my guide and mine acquaintance*, yea more *v.* 14. (thou wert of my secret counsels) *we tooke counsell together*: it were lost labour to tell you whom the Prophet means in all this, since in one Chap. (*Mat.* 26.) *Judas* is no lesse then twelve times proclaimed to everlasting memory and infamy *the Traytour*.

Yet though he were the Ring-leader, and the κατ' ἐξοχην, *Traytour*, for that he being a Servant, a meniall Servant, a Counsellour of the secret Counsell, under colour of *friendship* betrayed him; yet because in Scripture sense, not onely *they* are accounted *Traytours*, who are primarily immediate Actors in the condemnation or the execution, (such as were this ever to be branded *Judas*) nor *they* who Soldier-like went out with Swords to take hold of and lay him fast, nor *the Court of Justice* (or *Councell*, as it is called) but who ever joyned in the first, second, or any other conspiracy, plotting, counselling, assisting, consenting against this King, were no lesse then *Traytours*, (for so *Marke* 15. 1. *The Elders, Priests, Scribes, and the whole Councell* are involved and named to have *delivered him up*) therefore I shall take the leave and liberty to discover some of these close Traytours, who having *washed their hands* (as they thinke) from the last execution,

would therefore perſwade the world that they are innocent and free from this loud-crying Treaſon.

And of theſe, we ſhall find in the Goſpels ſpecified and named, *Scribes, Phariſees, Elders, Rulers of the People, Sadduces, Lawyers, the People, and the whole Councell:* Lord! what a bach of Treaſon is this? and was there ever the like Conſpiracy of all ſorts, ſects, and places profeſſing one Religion and Allegiance, yet to worke the murder of their King?

But (that the world may know and hate them in their wickednesſe, and may learne to beware of ſuch, and the like) know that the Phariſees among the Jewes were a Sect, not an Office, and moſt dangerous infeſtious & infectious to the people, becauſe they were become moſt numerous and powerfull: and that you may know them the better when you meet with them,

1. Conſider them in their Origination.
2. Their Devotion.
3. Their Tenets.
4. And their Practiſes.

And for the firſt, you ſhall never find a Phariſee mentioned in all the Old Teſtament, he being not a thing knowne or heard of in the antient Jewiſh Church; but ſuch as ſprang up and crept out not long before the time of Reformation, and ſo ſoone as he peeps he profeſſeth himſelfe *a Seperatiſt* from the reſt of the Church, and from thence he hath his name or title *Phariſee*: and he is a thing outwardly (though hypocritically) holy even to ſuperſtition; not onely in the matter of Tythes and holy Faſts (to which he was ſo great a Pretender, *Luke* 18. 12. that he will have two Faſts in a Week, and Tythes of all) but in the obſervation of the Sabbath, he is ſo zealous (if not ſuperſtitious) and ſo hearty for the publike treaſury, that neither muſt the Diſciples of Chriſt pick the eares of corn as they paſſe to put them in their mouthes, *Matth.* 12. 2. no nor may Chriſt cure a blind, or a lame man, though but by ſpeaking a word on that day, without danger of a Councell, v. 14.

And though Gods expreſſe Commandement be, *Honour thy Father*, thy naturall, ſcivil, ſpirituall Father; yet if by *Corban*, that is, *a Gift*, (or Contribution) *Gods Cauſe* (as they call it) may

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be benefited, then *Calcare patrem*, the commandement of God in this case (saith the Pharisee) is of none effect, but is null and void.

And by these, and the like Tenets and Separations from others, they did too soone over-spread the whole Land, and bewitched the People to their Faction, *Luke* 5. 17. Insomuch that they became in a short time the onely Oracles (as it were) among the People; witnesse that Interrogatory of the Jewes, *Ioh.* 7. 48. *Doe any of the Pharisees believe or follow Christ the King?* which is as much as if they had said, You are not to believe and follow any, but where the Pharisees teach or lead the way: and the opinion of their knowledge and zeale grew so great, that their Persons, but especially their Faction, governed (saith *Iosephus*) not *Jerusalem* alone (the Metropolis) but upon the matter, all *Judea* too; insomuch that *Herod* himselfe (as the same Authour hath it) was afraid to displease them.

Would you know some other waies how they raised themselves into such Authority, and how thereby you may learne them out? then know that they were very much above other Jewes for praying, praying often, long prayers, and openly, as *Mat.* 6. *v.* 23. and for preaching accordingly; insomuch that rather then they would be without the Word preached, they would go to heare *Iohn the Baptist*, *Matth.* 3. but take this note by the way, that if *Iohn* preach to them *to doe good workes, rather than to heare and talke*, they'le never care to heare him more: for after that Sermon I find not (though they loved preaching) that they ever loved or heard *Io: Baptist* againe.

And to the advantage of their number and power some of these Pharisees could use their tongues very well; Christ gave them so much their due, when he said, *Matth.* 12. 24. *They being evill, yet spoke good things*: for so, when they came to intrap and insnare Christ, *Matth.* 22. 15. they begin (as *Iudas* the Traytour did, *Matth.* 26. 16.) with *Master*: yea they would seem so tender of the preservation of Christs person, that *Luke* 13. 31. they will forewarne him of the Herodians, as such as were set to *kill* him; whilst themselves are yet still in all other things labouring *to insnare* and undermine him.

Some have put the Question, Whether these Pharisees may be saved?

saved? in Answer whereof I shall need to adde no more then Christ's determination pronounced, *Matth.* 5. 20. *Unlesse your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the kingdome of Heaven:* so that although *Paul* a Pharisee (as *Matthew* a Publican) repenting and converted may; yet so long as they wilfully maintaine, and obstinately practise, as such Pharisees did, they could not ordinarily be saved.

And so with one observation more I shal leave them & all such as they are to Gods justice & mercy; and the observation is, That at the first rising and commotion these Pharisees were most busie in tempting Christ, and setting the people on against him: yet in the later part tending to his Condemnation and Execution, they appeared not so much as the Scribes, who were over-active in all even to the last, not onely in betraying, but killing Christ the King.

Now these Scribes pretended especially to two things, whereby they raised themselves in the opinion of the seduced people:

1. That they (as *Luther* on *Mich.* 4. 2. spake of the Anabaptists, so these) held, and made the world believe, that themselves and such as they, were the onely Saints to be saved; and all the rest were but cast-awaies to be damned.

The 2d thing was, their pretence to perfect understanding and frequent use of the Scriptures: And touching the latter of these two, *Calv.* against the Anabaptists, observes, that they, as these; and these, as they; stuffed out all their impertinent and wicked discourses with more impertinent Texts of Scripture, and continuall mention of and Revelation of the Spirit.

And from these two pretences they tooke upon them to be *the onely Interpreters and Expounders of the Scriptures*, although (as *Buxtorf. in Synag. Judaic.* of these Sects, *praeter falsitatem & hypocrisin nihil habent*) there was nothing in either, more then falshood and hypocrisie: and *Calv.* adds of them, as of the Anabapt. that they were as proper Interpreters of Scriptures, as Hogs are Dressers of Vines: for (saith he) they expound not, but (as Saint *Peter* speaks of such, 2 *Pet.* 3. 16. στρεβλοῦσι) *they pervert Scriptures*: the word in the Originall implies the practise of Glovers, and Shoomakers, who when the Leather will not

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reach home, they ſtretch and teare it by their teeth. And to examine the truth of this Aſſertion of *Buxtorfi* and *Calvin*, concerning theſe Scribes and Anabaptiſts, be pleaſed to take a taſt of ſome of their Interpretations, as *Buxtorfi* and others have ſet them downe; and by this little reſolve, whether the whole race of them be extinct or not, or not rather living and yet triumphantly flouriſhing among us.

Therefore when the Prophet *Hoſea* 2.9. ſaith, *I will eſpouſe thee to my ſelfe in righteouſneſſe*: and when the Prophet *Joel* 2.28. hath it, *Your Sonnes and your Daughters ſhall propheſie; your Old men ſhall dreame, and your Young men ſhall ſee viſions*: and when the Prophet, *Mal.* 4. 2, 3. *To you ſhall ariſe the Sun of righteouſneſſe, and ye ſhall tread downe the wicked as aſhes under your feet*: All theſe, and many more the like, they expound and apply as Propheeies ſpoken of, and to themſelves alone.

And that they ſhall be Independent and free from all Government but their owne, they have (if you will believe their interpretation) a plaine undeniable Text, *Hoſ.* 3. 4. where it is ſaid, *The Children of Iſrael* (that is) the Faithfull (which they ſay they are) *ſhall remaine without King, and without Prince, many daies*: and, I feare, the lying Spirit which put this Expoſition in their heads, ſet them the more earneſtly on worke to betray and kill Chriſt their King, that they might remaine independent without King or Prince many daies; though I am not ignorant that by *daies*, ſometime they will underſtand (according to ſome other Propheſies) *yeares*.

And they have another Text, that gives them the reaſon from that Propheſie of *Hoſea*, *Iſa.* 39. 14. where it is ſaid, *Judgment, juſtice, and truth, and equity, are departed*: that is (ſay they) from all but our ſelves; who are all for judgement, and juſtice, againſt all, but our ſelves.

And if you aske them, what then ſhall become of all their Adverſaries and Malignants? why? for that, they have a cleare light from the Prophet, *Obadiah* 3. 9. where it is expreſly ſaid, *They ſhall be cut off by ſlaughter*, (and this is their uſuall juſtice.)

But if any aske them, does God approve ſuch ſeverity? yes, ſay they; and they give the reaſon for it, *Iſa.* 60. 12. *Who will not ſerve you ſhall periſh, and be utterly waſted.*

But then I pray, when all your Enemies are thus wasted and destroyed, who shall reape and divide the spoile? why? that say they, the Spirit hath revealed, *Isaiah* 61.6. *Ye shall eate the riches of the Gentiles, and in their glory ye shall boast your selves:* (that is) all the honour and wealth shall be taken from all others, and shall by you be conferred wholly on your selves.

And such Saints, such Scripturists, and such Expounders of Scriptures, were these Scribes; who are sent by the Councell, *Mat.* 15. 1. and these with some Herodians (*Courtiers*, so called) intangle, and draw Christ the King into their net, *Mat.* 22. 16.

This Sermon would swell to an unnecessary bulke if I should present the severall Traytours, Actors in this damnable designe; I shall therefore contract my selfe, and but point at them: as first:

The People, upon whose score all must be layed; for, as the pretence in all was, *salus populi*, (that is, as the Jewes said, *ne gens pereat*, that the Nation, the People perish not, be not destroyed) so these People must be ever ready at hand, out of all parts of the Countries, as well as of the City *Jerusalem*, to serve turnes; but their imployments or services were especially seen in three things:

1. That when Christ the King is to be forcibly taken and seised on, they must be pressed and sent out with Swords and Weapons to apprehend him, and bring him to the Great Councell, *Marke* 14.

2. Another service they were usually imployed in, and that was, to petition for some base, unjust, or wicked thing; as that *Barabbas* a Thiefe and a Murderer might be released, *Mat.* 27.

3. They are (as occasion serves, and the scene is layed) they are to come to the Judgment Hall, or place of Judicature, and there with foule mouthes and loud voices, they must crie and bawle *for justice and execution*, *Mat.* 27. 23,25.

And these People, as commending the times past which they never knew, and disallowing the present though it be farre the better; are easily up upon any the least *Venite*, or *Alarum*; they love to be doing, though it be not good: and when they are up, they aske not so much, *quid fecit?* what he hath done? against whom they rise? as *quid facimus?* why stand we still? let us act

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and be doing ſomewhat, it is no matter what: and yet all this they were to doe, and did onely as they were taught and hired, not by their owne wills and motions; but as Cur-dogs ſet on by their Maſters, Elders, and Rulers of the People.

But enough of theſe People, unleſſe they were better, and yet there were worſe then theſe Actors; and they were (as before I touched) the Authours; their Rulers, which were either the Heads, or Chiefe of the ſeverall Tribes, or Families: or ſuch as in their ſeverall Countries, Cities, or Burroughs, by their wealth, policy, or Authority, had gained the power in ſwaying them to chuſe, and refuſe, to commend, or condemne, what they liked, or diſliked: theſe you may find in the Jewes firſt notorious Rebellion againſt the Prince, and the Church, *Numb.* 16. where the famous men in the Congregation were as thoſe Heads or Rulers of the People: and although the Scribes, Phariſees, Elders bring ſome fewell and combuſtible matter, yet theſe Rulers ſet it all on fire.

Now if any in favour or praiſe of their Nobility ſhould tell me, that in this Treaſon there is no mention at all of any *Lords*: to this, I muſt deſire ſuch to know, that if the Jewes had any other Nobility then ſuch as before I mentioned, yet at this time the Jewes were (as in our daies) under the power of a conquering Army, and ſo were over-awed by *Pilat* the Governour who ruled and judged all.

2. If thoſe Rulers or Princes of the People were as our Lords; then they muſt know that theſe men were deep in the firſt plotting & carrying on this Treaſon; and were as chief inſtrumentall meanes in bringing *Ch:* the King to his end; though towards the end, or laſt act of the Tragedy (his condemnation and execution) for feare or policy they appeared not, or drew their necks (as we ſay) out of the coller; or for that they were in this caſe, and at this time, declared uſeleſſe and dangerous.

But beſides theſe Actors, and Authours, Followers, and Leaders, (all Principalls in Treaſon) there were Elders; and if they were Lay-ones, then they who would pleaſe themſelves in the antiquity of their deſcent, may derive themſelves from this ſtocke: for, theſe in the Goſpel are called, Πρεσβύτεροι, which rightly and properly ſounds, *Preſbyters*; though in our Engliſh, called, *Elders*.

There is frequent mention of *Priests* in this Treason, and we know, of late, who are called *Priests*; even the *Clergy*, or *preaching Elders*: Jewish Elders, and Romish Priests, (like *Sampson's* Foxes) though their faces are averse, yet they are tied by the tailes, and agree:

1. That Kings are subject to them, at least in Scriptures.
2. That Councels may be called without them.
3. They have *potestatem Juris*, the King *facti*.
4. They may Excommunicate him.

And then 5. who kils him merits.

These both are Anti-Kings, and Counter-tenors to Monarchy: and if you will not believe or understand, that in this Treason those Priests were like our Romish Jesuits, yet you may well understand and believe them to be *Mars* his Priests, called, Πυρφόροι, who in their Temples and Sacrifices scattered the fire of sedition and rebellion; and being appointed in the Church as Trumpets, yet upon the least grievance, or discontent of the People, they used their Trumpets as *Sheba* did, 2 *Sam.* 20. 1. to stirre up the People to their Tents, and to take up Armes though it be against *Cæsar* their King: and indeed without these, or the like, never did Commotion or Rebellion take life or live long; so that to choake or strangle these, is the way to cut the throat of all Rebellion.

I cannot omit, in a word, to put you in mind that the Gospels have minded us of some, who though comprised under those before mentioned, yet notified by an especiall title, as called Νομικοί, or as in our English Bible, *Luke* 7. 30. *Lawyers*, and these as chiefe peeces culled out of the rest, were (as I may call them) *Chaire-men*, for so Christ spake of them, *they sit in Moses Chaire*; and what they say (saith Christ) that is, when they speake and say *the Law*, doe as they say and teach; but doe not follow or imitate them in their waies and practises: for as Christ there said of them, *they have rejected* or frustrated *the counsels of God* (*written in the Law*) *against themselves*, and therefore, *Luke* 11. 52. *Woe unto you Lawyers, for ye have taken away the key of knowledge*, (the Law) *and instead thereof you teach*, παραδόσεις, *the traditions of men*, *Mat.* 15. 3, 6. which traditions Saint *Paul* (*Ephes.* 2. 15.) calls δόγματα, and in our English, not Laws or Canons, but *Ordinances*.

But

In the 15. of *Marke* 1. we read of their Councel, in which, or to which, moſt of the fore-ſpecified Parties were aſſembled and gathered together; I cannot (I thinke no good Chriſtian can) call it, as ſome of our Councels have termed, *Benedictum*: but either *Indoctum*, *Inſanum*, *Sacrilegum*, or as indeed this was, and ſo to be ſtiled of all others from the beginning of the world to this day, *Diabolicum*. The Councell of *Trent* in compariſon of this was *Divinum*: and of it we may truly and properly apply that, *Pſal.* 1. 1. it is *the Councell of the Ungodly, the way of Sinners, and the ſeat of the Scornfull*: and therefore all good men may ſay as *Jacob*, *Gen.* 49. 5. *Inſtruments of cruelty are in their hands*, or their Swords are Weapons of violence; and may pray as he did, *v.* 6. *O my ſoule, come not thou into their ſecret, unto their aſſembly be not thou united, for in their anger they ſlew a Man, v.* 7. *Curſed be their anger, for it was fierce; and their wrath, for it was cruell; I will divide them in Jacob, and ſcatter them in Iſrael*: and why may not all the People ſay, *Amen*? for, though in this Councell and Treaſon there were of ſeverall Sects and Factions, as Phariſees and Sadduces (who were as oppoſite as Lutheran and Calviniſt) and Scribes and Herodians who differed in many things, and hated each other; yet they all in this conſpire, and thence it is called in the worſt ſenſe, *a Conſpiracy*; or as here *a Councell, to betray to death* Ch: *their King*.

And yet that all may not appeare alike guilty, let me adde, that though there be no Acceſſaries in Treaſon, or none more Traytours than others, in reſpect of its ordinary puniſhments: yet ſome are and may juſtly be ſaid to be greater and more guilty in the Treaſon than others. And to this I deſire it may be noted, that there being at this time but three apparent profeſt Sects among the Jewes, into which, or ſome of which, all Jewes of what Authority, Place, or Office ſoever had cut and divided themſelves, *viz.* Phariſees, Sadduces, and Eſſenes, (of which latter ſort happily *Nicodemus* and *Joſeph of Arimathea* might be.) Now as theſe I find not mentioned in the New Teſtament, ſo nor to be Actors in this grand Rebellion, or Treaſon; for, they were peaceable men: but as the Phariſees of the two ruling Sects were the moſt numerous and potent, ſo were they the moſt forward and active in the leading part, to tempt and betray Chriſt; yet

the Sadduces, who denyed all Scripture that made againſt them. 2. The immortality of the Soule. 3. All puniſhment for evill after death: theſe (and upon theſe grounds and cauſes I may ſuppoſe) were the moſt active and cruell in hurrying the Lord of life to death, and killing *Ch:* their King.

Beſides Officers and Sects there is a Faction mentioned in this Treaſon, as diſtinct from all the former; and they are in the Goſpel, called, Herodians; and theſe were flattering Courtiers, who varied and changed their Opinions with the over-ruling and ſwaying part; and concerning theſe, and ſuch like, Chriſt gave that ſaving cautionary counſel, *Marke* 8.15. *Beware of the leaven of the Phariſees and Herodians*, that is, of the contagious doctrines of the former, and the Fox-like ſubtilties of the latter. 2. Of their leaven of doctrine, for it is, 1. ſower, 2. ſpreading, 3. tainting, and from their perſons, *Matth.* 23. *a Generation of Vipers*: 1. multiplying, 2. infectious, 3. killing.

There is further mention of Samaritans, who were to the Jews as Papiſts to Proteſtants, and branded by the Jewes as inhumane and bloudy men: and though *Ch:* the King did all he poſſible could for the Jewes, and nothing at all for the Samaritans more than to pity them, and not ſuffer them to be deſtroyed, when ſome of his Diſciples (like fiery Zealots) deſired it: yet theſe would not joyne in the bloudy act with the more ſeeming-holy Profeſſors, but ſhall at laſt riſe up and condemne them.

But in ſtead of thoſe, you ſhall find, *Luke* 22.66. Πρεσβυτέριον, word for word, *the Preſbytery* (for they led the way) and *Marke* 15.1. ὅλον τὸ συνέδριον, the whole Councell of the profeſſing Jewes, they firſt or laſt have their hands in it. But I heare theſe Jewes, *John* 8.3. boaſting themſelves to be *Abrahams ſeed, the Faithfull*, & *verſ.* 41. *the Children of God*: but here truth it ſelfe tells them what indeed they are, notwithſtanding their vaine hypocriſie, and he ſaith, *v.* 44. *ye are of your Father the Devill, and the luſts of your Father ye doe, who was a Murderer from the beginning.*

As the perſons of the Traytours are not in this, or any other Text, laid together; ſo nor in this, or any other, is the manner expreſt how they enterprized, plotted, or proceeded in this deviliſh Tragedy: of any one, that Text which Chriſt parabolically uttered,

uttered, *Mat.* 21. comes the neareſt to the point; where Chriſt ſaith, they ſeeing him (there called) *the Heire*, (but now their King) upon ſight of ſuch a ſacred Majeſty which would have begot an awfull reverence in all, but ſuch as they were; upon this ſight, their eyes became bloud-ſhot, and therefore forth with, from *ſeeing*, they proceed to *ſaying*, *ſaying* (ἐν ἑαυτοῖς) *within themſelves*; *cogitaverunt*, they ſaid in themſelves by meditation, ſo *Mat.* 2.38. 2. They ſaid *Mar.* 12. πρὸς ἑαυτοὺς, which is as *Mat.* 26.4. συνεβουλεύσαντο, *conſultaverunt*, they ſaid among themſelves by conſultation. 3. They ſaid (*apud ſe*) among themſelves, (*i.*) *publicaverunt*, by communication or publication to ſuch as themſelves. They ſaid 4. let us joyne by an Aſſociation, League, and Covenant. 5. And then (*venite*) by a Combination let us riſe our ſelves, and raiſe all our Confederates. 6. (*Ut occidamus*) that we may kill him the Heire, *Ch*: the King: in all which, we ſee the Deyill wrought, as with *Judas*, he firſt entered into his heart, and poyſoned his thought; and therefore againſt this, *Solomon* a wiſe King principally laboured, when he ſaid, *Eccleſ.* 10. 20. *Curſe not the King, no not in thy thought*; for if this once infected, head, eyes, tongue, hands, all, will be preſently working: for, it ſpeaks as the Centurion in the Goſpel, *I ſay unto one, Goe, and he goeth; and to another, Doe this, and he doeth it.*

I ſhall end this point with an Obſervation of that, *Pſal.* 2. 1. where the People are ſaid *to imagine a vaine thing*: and then, *v.* 3. *The Rulers finding this, they tooke counſell againſt the Lords anointed*: and thoſe words Saint *Peter*, *Acts* the 4. 25. expounds and applies to the ſeditious plot of the Jewes, of which it is ſaid, *the Son of man ſhall be betrayed*, as it followes.

To the Gentiles, now, as παραδίδωμι in the Greek, and *trado* in the Latine, ſignifie both *to deliver up*, and *to betray*; ſo Chriſt the King in the Goſpels is ſaid, in reſpect of the perſons to whom, *to be twice betrayed, and delivered up.* Saint *Marke* hath them both in the 33. *verſe* of the 12. *chapt.* where it is ſaid, *the Son of man ſhall be delivered to the Prieſts, and Scribes*, (their Great Councel) *who ſhall condemne him*; *and then to the Gentiles, the Souldiers and Conquerours who ſhall mock and kill him.*

And when Chriſt and the Evangeliſts call theſe Conquerors, *Gentiles*, or *Heathen*, they ſpeak in the Jewes Dialect, who as the Greeks

Greeks called all but themselves, *Barbarians*; so these stiled all those that were Aliens or Strangers from the Covenant, *Heathen*, or *Gentiles*.

And further, all such Alien Heathen were in their account, and the language of the Gospel, *Sinners*: so *Mat.* 18.17. and more neerly, and by application, *Marke* 14.41. *the Son of man shall be delivered up to Sinners*: and so *Mat.* 26.45. in both which places are understood *these Roman-Heathen*.

Now if those Romans were so called *Sinners*, and *Heathen*, because Strangers to the Covenant: why may not Covenant-takers and Covenant-breakers be much more held as Heathens and Sinners? so that if a native Jew and Subject had protested, vowed, sworne and covenanted, to protect and defend the honour and person of Ch: his King, I conceive for failer and breach hereof, he might as well if not more truly be called and so held an Heathen and a Sinner, an Infidel, an Atheist; then the Roman who never entred such a Protestation & Covenant. Literally then I confesse by *Gentiles* are here in this place meant the *Romans* Strangers to Christ the King; but allegorically and tropologically the Jewes themselves (being *guilty* of more than the Romans were) may very well be held as Gentiles, and therefore I will hereafter say without more differencing them, *he was betrayed, mocked, and killed by Heathen-Jewes*.

And yet before I passe upon the confounding their Titles, who were so closely joyned in the Treason; I cannot but in one thing preferre the justice and ingenuity of these trayterous Jewes, before the impudence and injustice of some other Traytours; who stick not to act all the parts of Treason and cruelty themselves, and in their owne persons; as to be Conspiratours, Counsellours, Accusers, and after all to appoint themselves to be the Judges, and Executioners, of him whom they have betrayed: whereas these Jewes, though they durst act the former parts, yet they had so much wit or grace, as to decline the latter; and therefore when they had betrayed and made him their King; fast, they delivered him, *Mat.*20.19. *Acts* 21.11. to the Gentiles, the Romans; and that is to *Pilat* the Roman Governour, that he might act that lawlesse part, which themselves confest, *it was not lawfull for them to doe*.

And

And here now enters the ſecond act of this direfull ſad Tragedy, wherein Chriſt the King is mocked; and that by the Jewiſh-Heathen, and Heathen-Jewes by ſeverall waies; the Jewiſh-Heathen they put a Crowne of Thornes upon his Head, and a Reed in his Hand for a Scepter; they take off his owne, and clothe him in Players robes, and thus they mocked *Ch:* their King: but the Heathen-Jewes more ſcurrilouſly one while vote and declare him to be *their King*, *John* 6.15. and ſoone after vote and declare, *nolumus hunc regnare*, *Luke* 19. 14. we will have no more Addreſſes to Him; and yet not long after this, they crie, *Hoſanna, bleſſed be the King*, *Luke* 19. 38. they declare to make Him *a glorious King*: and yet within few daies after it, they vote and declare *His death*; for, ſo they fiercely cried out, *Crucifie, crucifie Him!* *Luke* 23. 21.

I might adde a precedent, ſubtile, malicious piece of mockery invented and practiſed upon *Ch:* their King; for, they made him believe, *Luke* 13.31. *Herod was purpoſely ſet to kill him*, and therefore they in a ſeeming love and tender to his ſafety, perſwade him ſecretly to eſcape this danger by a cloſe conveying himſelfe to ſome retired place; when all this while, theſe truſty Counſellours are thoſe Herodians who hunted him into their net, thereby to take away his life: the former were ſcurrilous and malitious, but this laſt a treacherous bloudy mock.

We read, *Mat.* 27. 27. that in ſtead of a Royall traine and Guard fitting ſuch a King, the common Soldiers, the rudeſt and the moſt barbarous of the People, and of them a whole Band, they muſt ſeize upon and take him; and to lead him, whither? not to his Chamber of preſence, but to the common Hall there to be tried for his life.

And in ſtead of a Scepter of Gold, the Enſigne of Power and Rule; he ſhall have forced upon him a Scepter of a Reed, to be bowed, and bent by their wind, and to be broken in pieces when they will.

Inſtead of a Crowne ſet with Jewels, jewels of prerogative beſeeming ſuch a King, they will plat a Crowne of Thornes, malice, diſgrace, and robbing him of all which of right belonged unto him.

But he was not onely mocked, but as it follows *he was deſpite-*

fully used by them: and was not this a ſpightfull uſage to ſend out armed men to take their King by force? the King ſaith it is no leſſe, *Mat.* 26.55. *Ye are come out as againſt a Thiefe with Swords, to take me.*

2. Was not this a ſpightfull uſage of a King when *they hunted him*, as King *David* complained, *like a Partridge*, and flew him from dale to mountaine, and from mountaine to dale, not ſuffering him to reſt, and not leaving him a ſafe hold wherein to lay his head? for ſo *Ch:* the King complaines that they had caſt him into a condition worſe then that of Birds or four footed Beaſts; when he ſaith, *Matth.* 8. 20. *The Foxes have holes, and the Birds of the aire have neſts, but the Sonne of man hath not where to lay his head.*

3. And was it not a ſpightfull uſage of a King, to be led into the common judgment Hall by a Band of rude Soldiers (who not long before had been attended by the Beſt crying as he went, *Hoſanna, bleſſed be*, or, *God ſave the King?*)

4. And was it not a ſpightfull uſage of a King, (when he was in this common Hall) to countenance, ſet on, and to hire the ſcumme of the People, or raſcallity of the Soldiers, to call out *for Juſtice and Execution?* when they cried, *Crucifie, crucifie him*, *Luke* 23. 31.

5. Was it not a ſpightfull uſage of a King, when as he the King ſpeaks to them in mild and civill language; as to *Judas*, *Mat.* 26. 50. *Friend*, or *Sir*; but they to him, as *Mat.* 26.61. *this Fellow* (the Priſoner?)

6. Was it not a ſpightfull uſage of a King, to carry him out to *Golgotha*, there to ſuffer in an open place, which was more fit for the baiting of Beaſts, than the decolling of a King?

7. & Laſtly, was it not a ſpightfull uſage of a King, not to afford him a Sepulcher or place of Buriall, but he muſt be beholding even for this to another man? and yet thus ſpightfully was *Ch:* the King uſed.

My heart bleeds to thinke of their mockings, and ſpightfull uſage of their moſt bleſſed King; and will leave them to be inlarged by our owne Meditations; and for a brief cloſe of this ſcene, ſhall onely ſay that as a King may, ſo this King was killed by theſe Jewes, before he was ſlain or put to death, and K. *David*

ſhewes

ſhewes how, when he ſaith, *Pſal.* 55. 21. & *Pſal.* 59. 7. *their tongues are ſwords*: & *Pſal.* 140. 3. *they are poyſon of Serpents*, Killers all theſe: ſo that calumny & ſlander, if it be not the firſt degree, it is a ſtep I am ſure to kill a King: and here with theſe weapons they firſt ſet upon *Ch:* the King, calling him *Samaritan*, *John* 4. *Perverter of the Lawes*, *Deceiver*, &c.

And ſpit on. A man may be ſaid figuratively to be ſpit on, when by Declarations, Remonſtrances, Pamphlets, or ſcurrilous terms he is reproachfully and uncivilly entertained: and ſo *Ch:* the King was ſhamefully & moſt unjuſtly ſpit upon when they proclaimed him *a Deceiver* (of a truſt) *John* 19. 29. a Traytour by *perverting the People* and drawing them *to deſtruction*: and in this ſenſe they might truly be ſaid to ſpit upon *Ch:* the King.

But, not onely this they did, which was too much; and more dangerous then what was after done by the Soldiers, who did vomit out their excrementitious froth upon him: of whom I may repeat a paſſionate expoſtulation or holy indignation once uſed by a Preacher on this occaſion, What rheumatick Raskals (ſaid he) were theſe Soldiers? for, had they, or could they find no place to diſgorge the ſcumme of their ulcerous lungs, but on the Anointed of the Lord? All that I can ſay for theſe, is, they were not onely Soldiers, but barbarous Heathens that did this: and yet if report be true, there hath not wanted even among ſuch as profeſſe themſelves *Chriſtians*, ſuch a Soldier who hath done the like to his King; and if any ſuch were, let him repent in time, leſt God in juſtice ſpew him out of his mouth, as it is ſaid *Apoc.* 3. 16. or that he ſpit not & poure out (to the dregs) the full vialls of his wrath and indignation upon him, and all ſuch as have mocked, ſpightfully entreated, and ſpit on *Ch:* the King.

In the 20 of S. *John*, *v.* 5. we read that when *Pilat*, a Stranger, an Heathen and an Idolater, had ſeen and preſented the King thus ſpightfully entreated, he ſaid, to the bloud-thirſty miſcreant Jewes, *Behold the Man*: as if he had ſaid, See how diſgracefully and wickedly you have uſed him already; and therefore if you have any ſparke of manhood left in you, for humanity ſake, proceed no further, but behold him as an object of all pity, a deſerted, afflicted, ſcorned, ſpitefully-uſed man: but the ſight of this man which would have melted the eyes of a ſavage Tiger into

water, hardens them as rocks, and prompts them on to the increase of his misery, and their owne vilany; for seeing him even then, and so miserable, then they say, as *Mat.* 21. *Come* let us without delay (not granting time, or reprieve) *let us kill him*: for so it followes in the story in the Text, for, *they shall kill him*.

But before we enter upon this bloudy act, it will be proper and pertinent to the whole, to set downe the severall grounds and causes, moving these Traytours thereunto; which we shall clearly collect and expresse as we find them storied in the Gospels.

And these were either pretended, such as themselves fained, and held forth as causes: or such as were really and truly the motives and causes of this their killing *Ch*: the King. Now the causes pretended we find to be: First, that which is generally used in raising the People into a Rebellion, the Innovation, Alteration, or Destruction of Religion: and with this, the Jewes closely charged him, *Mat.* 5.17. where Christ himself by way of Answer, saith, *Thinke* (or say) *not, that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfill*: and in that *Chap.* he instanceth and proves, that they by their owne Expositions and Traditions, were the Innovators: and himself the keeper of the Law of *Moses* and of the Prophets.

And after this, when they thought him too strict in the point of reverence in the Temple, in that he drove out the Prophaners thereof, *Mat.* 21.12. (which they conceived was lawfull for them to doe) No, saith he, for God himselfe saith of this materiall Temple or Church, *My house shall be called an house of prayer, but* [You] *you have made it a den of Thieves*, or a Stable, and place for theft and prophanation.

2. They charge him often and with loud out-cries, that in the matter of Sabbath-keeping, he is too loose, and a Prophaner thereof: to which he Answers, that themselves are (in this) Jewishly superstitious, and not he the Prophaner; for, saith he, *Marke* 2.27. *The Sabbath is made for man*, that is, for the preservation of man: by necessary actions and recreations conducing to his life and health on that day.

3. They closely charge him with abridging them the liberty of

Divorces

Divorces upon any cauſe, which they ſaid *was granted them by Moſes, Mat.* 5. & *Mat.* 19. *No,* (ſaith he) *it is not I, but you that alter the Law in this:* for *Mat.* 5. 32. *Whoſoever ſhall put away his Wife ſaving for the cauſe of Fornication, cauſeth her to comit Adultery;* but to this whole charge he gives one general anſwer, wherein he ſhewes that they were Innovators; for, ſaith he, *Mat.* 19. 8. *What ye now teach and profeſſe, was not from the beginning: but ye by forſaking the old* good *way* preſcribed, and by following the traditions and expoſitions taken up from your latter Rabbins, *you (Mat.* 15. 3, 6.) *have made the commandement of God of none effect*; and thereby, *v.* 9. *you teach for doctrines the commandements of men:* & *John* 7. 19. *Moſes did give you the* (auncient good) *Law,* (which you would wreſt and force againſt me) *yet none of you keepeth the Law.*

A ſecond generall pretended charge upon which they proceed to his condemnation, is expreſt, *John* 11. 48. *If we let him alone, all men will believe on him,* (and adhere to him againſt us) *and ſo we may loſe our place and Nation*; where we ſee plainly, that *ſalus Populi*, the ſafety and liberty of the People is their maine pretended cauſe: which cauſe hath no other ground or bottome, but that which themſelves created for their owne wicked ends, to wit, ſome feares and jealouſies, *that if we let Him alone the Nation will be deſtroyed*: and hereupon from this charge grounded upon their own diſguiſed and counterfeit fears, the whole Councell gives ſentence, *it is expedient that he* (the one Man) *die for the People. v.* 50. To which I may reply as M. *W. Sedgwicke* one of the Armies Prophets, in his *Juſtice upon the Army, p.* 5. *O ye Jewes, ye miſerably abuſe this Maxime, and the People too, like a company of Deceivers and Mountebanks, who talke of curing, ſaving, delivering, while that they doe but waſte, ſpoyle, and deſtroy the People, and therefore all your ſwelling words are but as the attire of an Harlot, whereby as you make your ſelves more vendible, ſo you make your ſelves more abominable.*

A third generall pretended charge againſt him, we find, *Mark* 15. 2. *He calls himſelfe King*, and he that is ſo, can be no friend to *Ceſar*, that is, to the Conquerour: and we (*John* 19.) are reſolved and profeſſe, that *we will have no* other *King* (hereafter) *but* the Conquerour *Ceſar.*

Will you now that I ſumme up the whole charge of theſe Jews againſt *Ch:* the King?

Why the firſt part is, That *he is a Tyrant*, in that he hath endeavoured to change and deſtroy our Lawes, thereby robbing us of our liberty; which he traverſed and denied, *Mat.* 5. 19.

The ſecond charge is, *He is a Traytour* and an Enemy to the State: for, *Luke* the 23. 2. *he perverteth the Nation*, and that two waies, 1. By forbidding tribute and power of Governing to the Conquerour. 2. By calling himſelfe *their King*.

The third charge is, that his courſe tends to the deſtruction & murder of the People which is implied in thoſe words, *Joh.* 11. *We muſt not let him live*, but *kill him leſt the Nation periſh*.

Pardon, I pray, this one ſhort digreſſion, while I become a Rehearſer of what the *Armies Remembrancer* hath borrowed from Maſter *Sedgwicke*, (whom he calls the *Armies juſtice*) Theſe men are διάβολοι, Devils, exquiſite Accuſers; and ſuch wicked Spirits are now abroad, like thoſe, *Ezek.* 21. 32. *bruti ſh men, skilfull to deſtroy*: Bruti ſh, not ſparing the holieſt nor honourableſt things, Kings, Lords, Miniſters, Scripture, Ordinances, Oathes, they lay all waſt; and yet in the greateſt bruti ſhneſſe. And yet though there be the moſt ſenſuall and beaſtly confuſion, yet they will doe it artificially, skilfully, ſaying, all is for God, juſtice, Religion; and that they doe it by the power of Chriſt, and the power of God, in Religion: And ſee (ſaith he) how old ſtudied Profeſſours of Religion, when once their conſciences are defiled, and they begin to trade in the world with a pretence that it is *for God*, they are ſo cunning that no bonds of honeſty or faith can hold them; and there can be no ſuch compleat and very Knaves as a Jeſuite and a Phariſee: and how cloſe theſe words come home to theſe Layers of this charge, judge ye; for, they who are the onely Breakers of the Law accuſe Him for deſtroying the Law, and thereupon his charge is to be *a Tyrant*; they have *perverted the Nation, and ſlaughtered the People*, whereby they incurre the name and guilt of *Traytours and Murderers*, *Matth.* 22. & *Luke* 7. 52. and yet they charge him to be the Traytour, Enemy to the State, and Murderer: but let this be remembred what there falls from them, *John* 11. 50. *He muſt die for the People*, that is, for our Laws and Liberties; and ſo is become by his death

your

your Martyr, your Sacrifice, and your Saviour.

Hitherto you have heard the Jewes feigned, falſe, unjuſt charge againſt *Ch:* the King, with a ſhort vindication of him, and a recrimination to them; which that it may more plainly appeare, be content (I pray) with a little more pleaſing patience to be rightly informed what the reall true cauſes were, which moved theſe accurſed Jewes to ſo horrid an act as to kill *Ch:* the King: And the generall leading cauſe is in one word, that *they are Hypocrites, a Generation of Vipers, Sonnes of Belial, Children* (indeed) *of the Devil:* for, ſo *Ch:* told them, *John* 8. 44. *Ye are of your Father the Devill; he was a Murderer from the beginning*, and the luſts and the works of your Father ye will doe: and therefore from ſuch a viperous generation and Deviliſh brood, what can be expected leſſe then *murder?*

And from this ſource, ſee another cauſe bubling, as it were; for, *when they perceived* and found *that he ſpake as never man did, John* 7.46. 2ly, That *he did all things well, Marke* 7.37. yea, *wonderfully well, John* 11. 45. and that by theſe meanes the People *loved*, believed, and adhered to *him, John* 11.48. which they by no means would have had the People perceived or done: theſe rare endowments and virtues, like the glorious rayes of the Sunne upon putrified matter, worke and beget the poyſonous Brats of *envie, hatred*, and *malice*; and thereupon and therefore, as it is, *Mat.* 27. 18. *Marke* 15. 10. *for envie they delivered* (or betrayed) *him to death.*

A third reall cauſe, that although they knew by experience that *Ch:* the King in his life was ſo tender and meek, that he ſtudied the ſaving of all that would not wilfully periſh; and ſo patient and mercifull at his death, that he forgave and prayed even for his Murderers: yet the guilt of their hate, malice, and murder, againſt him was of ſo deep a ſtaine, that they could not, that they would not believe either; and therefore as their elder Brother *Cain*, they crying out, *Our ſins are greater than he can forgive us*: can find no other way to ſave or ſecure themſelves but by his death: and this is a reall maine cauſe why theſe bloudy Jewes did kill *Ch:* the King.

A fourth reall cauſe may be conceived, that he was their King not by their election and free will, but by the Title of an *Heire*: for,

for, ſo *Mat.* 21. before they reſolved to kill him, they premiſed, *this is the Heire*; ſo that though his other graces and virtues might have preſerved him as a Man, yet this alone ſhall deſtroy him for being their naturall, rightfull-born King; for, ſuch Jewes will never ſerve and obey any but either a Conquerour who holds them to it by dint of Sword, or ſome tame Creature who will ſerve their turnes, and obey their wills.

But the fifth cauſe comes nearer home to the root of all, and that is expreſt, *John* 11. 48. *If we let him alone, ſuffer him to live, and not kill him; ſome Forreigners,* (Romans) *will come and take away our place*: we have now a toleration for our Religion, any Sect is free in Gods ſervice and worſhip, to chuſe and profeſſe what he will; be he Phariſee, Sadducee, or other: and we have yet an Anarchy, no Government but that of the Conquerour, who ſo long as we honour, humour, and feed him and his, leaves us to wallow in all ſinnes as we luſt: whereas if this *Ch:* the Anointed live, and get the power; be we Scribe, Phariſee, Preſbyter, yea the whole Councell, he will not ſuffer or endure this, but will take away our places, our uſurpt power and authorities; and therefore in the next *verſ.* 49. *Ye know nothing at all*: and *ver.* 50. *nor doe ye conſider that it is expedient he* (the one man) *die*: their feare of loſſe is the firſt immediate reall cauſe of their killing *Ch:* the King.

The ſecond & laſt immediate fundamental cauſe of his death, is, their deſire and hope to get and hold all the Power & Authority which is the Kings: and ſo we find it, *Mat.* 21. 8. *This is the Heire, let us kill him, and let us ſeize on his inheritance.* Saint *Luke* hath it, *that the inheritance (fiat) may* become *ours*: which S. *Marke* expreſſeth by *erit*, and *then certainly it ſhall* and will *be ours*; none when he is dead can keep us from it, ſo long as we hold in (which we will alwaies doe) with *Cæſar* the Conquerour: and now believe this to be as true as Goſpel it ſelfe is, that pretend the Jewes change of Religion, deſtruction of Lawes, loſſe of Liberty, or what elſe to be the cauſe of killing the King; all are but forged, feigned, and held out to deceive the people, and blind the world: for this *(habebimus)* is the cauſe, when all is done; We will kill *Ch:* the King, and ſo ſeize on his inheritance.

For,

For, this [*habebimus*] we will have, is the largeſt Commander, and the greateſt Sinner in the world; the intention, plot, and action of every mans ends in having his pleaſure, his profit, and his will is the Devils firſt ſeed-plot; and is the commotion or confuſion of all: for what is the Rulers ſtudy? but to have his power enlarged: what the Inferiours plea? but to hold or encreaſe his liberty: whereas could any Generall Councell determine and make it durable what every man ſhould have, all would ſoone be at peace; whereas ſo long as this one Verbe (*we will have*) raignes in the Superiour, and rageth in the Inferiour, ſay what we will, we can expect no better then, *Kill, kill, that we may have.*

And as by inheritance in this Goſpel, *Mat.* 21. was primarily and principally meant *the inheritance of the Vineyard*: which *Vineyard*, *Iſa.* 5. & *Cant.* 2. is expounded to be *the Church*: ſo *having the Church inheritance* firſt brought the doctrine of *killing* into the Church, *quid vultis dare?* is the Jewes queſtion in this caſe; *& omnia hæc*, is the Devils anſwer: and ſuch a dialogue betwixt the Devil, and a Jew, for the Church inheritance, is enough to bring *Ch:* the King to his death, that the Jew by the Devils help may have the inheritance of the Church: which rather then *Ch:* the King would ſurrender up unto them, it being his rightfull inheritance, and committed to his truſt by God himſelf, he would rather ſuffer this ignominious death; and for this he deſerves to be everlaſtingly Chronicled as the Churches nurſing Father, Patron, Protector, and Martyr, in that he was killed in defence of the Church.

But theſe Jewes and Conquerours betwixt them (even while they ſpeake this, *let us kill that we may have*) have that inheritance in their power and poſſeſſion already: what need they then kill the King that they may *have*, what they *have?* but *having* oftentimes (as here now) begets more then a bare having: and therefore the Greek word in S. *Matth. c.* 21. is ἵνα κατάσχωμεν, which is, *that we may hold it*, as we have got it by force, the Sword and bloud: for ſinne, and this ſinne eſpecially of forcible entrance will not eaſily be led out of its old track; the Whore in the *Apoc. c.* 17. *having taſted and delighted her ſelf with bloud, will not ceaſe from ſwilling more till ſhe be drunke with the bloud*, and

that bloud not of the courſeſt or moſt common, but the pureſt, the holieſt, the bloud the Saints in the Church: unjuſt Purchaſers (be it of Chriſts inheritance) never think of reſtitution, but retention: how to hold it as they got it, by the ſword, by bloud, yea by the bloud of the rightfull Heire *Ch*: the King.

So much the word in the originall will eaſily beare, without much force, and (I conceiue) ſomewhat more; that is, Let us kill him, that we may have and hold more then what we yet have, or more then ever he had; let us never leave killing till we have all: as much as our eyes can ſee, or our hearts deſire; for, ambition and uſurpation are violent and greedy, which, like the Daughters of the Horſe-leech, are ſtill gaping and crying, *Give, give*, and *more, more*, yea *of bloud*; and never think themſelves full till they breake with fulneſſe of bloud.

I ſhall end this point with this one ſhort obſervation, *Ch*: the King (like a Monarch) whoſe inſtitution was from Heaven, heavenly, held his inheritance, Church and all, in one ſingle Perſon; but theſe Husbandmen (the Jewes) liked not this, though they thrived beſt under it; but they will have it among themſelves: no more Monarchy by a King, and Princes of the People; but a pure Democracy, though that the worſt, and the baſeſt of all Governments; it is like the *Acephali*, which have faces of men in their breſts, but without an head; ſuch a Monſter it is; and yet this for the preſent pleaſeth us, and therefore we wil kill him the onely true Heire and rightfull King, that we (the people) may have the inheritance; but I muſt and cannot but tell theſe men, that ἐκ ἀρχῆθεν πολυκοιρανίη, is more antient then theſe Jewes; and the Scepter in the hand of one is more ſteady and upright, then in the hands of many; and as we find one ſoule to governe one body, and when it leaves to be one, the body is diſſolved: ſo we may obſerve that the greateſt Empires that ever were, grew great by Monarchy; which ſoone crumbled away when ſhared among the many: in Gods name let all that love peace and unity, cric, εἷς βασιλεὺς, *let us have one King*; and away with (*habebimus*) we the many will have the inheritance and governe: for, as *killing* got you this, ſo *the keeping* of it muſt continue and hold in killing.

And this is the laſt bloudy act preſented by the Jewes in this Tragedy,

Tragedy, that *they kill him*, him *Ch:* the King: what? but a word and a blow? no not so, S. *Luke* 20.14. saith, before they did this, διελογίζοντο, they tooke it into serious consideration and reasoned or argued the case, and upon the debate their first Resolve is, as *Luke* 19.14. *nolumus hunc regnare*, we will have no more addresses to him as to King; or we will have no more King. And upon this a second Resolve followes, as is expressed, *John* 11.50. *Expedit*, it is expedient that one (that one, the King) should die: and yet though from the first they plotted this, if he yeilded not up his inheritance (as is evident through the whole context of the story) yet *John* 7.20. they deny it, that they have any such intention; for then the people would not have joyned with them: and therefore they give out, as *Luke* 20. 19. that he must be brought to the Great Councel: but we know, *ab Inferis nulla redemptio*, from that lower House, or their hellish Councell, there is no redemption.

Object. But *Caiphas* our Chieftaine hath a Revelation from heaven to doe this.

To this the Armies Prophet M. *Will: Sedgwicke* shall Answer, saying, *p.* 4. When we tell them of the Lawes of God and Man; they flie to an extraordinary call, as *Phinehas*; and thus they halt betwixt two opinions, being neither true to God or Man, but are like the Beasts in the *Revelation*, *whose heads are crowned with the most glorious Titles, of the presence of God, the people of God, the cause of God; while their hearts are absurd, cruell, beastly, monstrous.* I have before spoken of the severall Actors, and therefore shall adde but little, more then one Question; and a short Answer thereunto: For, it being so, that the Nation is said, *John* 18. 35. *to deliver or betray him*; and in this Nation of every place, Sect, or condition of men; the most had some way or other acted first or last to the taking the King. The Question will be, Whether all these were Traytours, as guilty of his death, though in this last act they had no hand in killing him? For resolution whereof I must remember you with a generall received Maxime in our Law, *Quicquid movet ad mortem*, what ever though an inanimate thing, as a Cart, much more the Beast, but undeniably the man, that moves or acts that which led to, or drew on the death of any man; is guilty of his death. 2. But if you shall adde to

this, that in the act of Treason not onely they who directly kill the King, or who were privy or assenting thereunto; but all who any way did assent, assist, or contribute to the unjust taking him, whereby and whereupon his life was taken away; are all guilty of Treason, and of his death, then the Question is resolved affirmatively.

Which, and much more you will find proved by Gods censure and judgment to be just in this very act; for *Mat.*21. 41. Christ saith, *the Lord will* miserably *destroy those Husbandmen*, and for what? was it *for killing the Heire* the King? for that was yet but in consultation; but say that it was for that conspiracy and as acted, yet it was not onely for that, but for that *they consulted* and acted *how to take away his inheritance:* which unjust end or designe of theirs, drew on this unlawfull act *to kill him*; and therefore not onely they who killed him, but who plotted (the taking away of his inheritance (whereupon his death followed) were punished as Traytours and Murderers; for, so it is, *vers.*41. ἀπολέσει, *the Lord will* (as it after came to passe) *destroy* (ἀυτὺς) *them*, that is, those who not onely killed him, but who consulted to rob him of his just rights and inheritance; yea more, those who beat and wounded his Servants sent to require and defend his right, those also the Lord in justice wil miserably destroy; for in that they were, as they are called, *Acts* 7. 52. *Traytours and Murderers.*

I could, and I thinke I should adde one note more, that not onely these who any way from first to last contributed in any kind, were guilty of this barbarous murder; but they who had power and meanes and used them not, in the defence of the Heire, and resistance to this bloudy act; were no lesse (though not in so high a degree) Traytours and Murderers. Our generall axiome, *Qui non vetat quum potest*, will beare out that position, And I pray consider, whether Christs owne words, *John* 1-8. 36. will not (without any great straining) imply thus much, where he said, *If my Kingdome were of this world*, my Servants (and Subjects) would (that is) they would as of right bound, and should, they would fight for, and defend me from death; which if they doe not, in suffering me to be killed when they might and should have resisted and defended, they have killed me.

And

And I desire all those who so often and with such vehemency have squeezed that Text to bloud, *Jud.*5.23. to consider, whether Gods word there may not have its due weight, to the maintenance of this position, where it is said, *Curse ye Meroz, curse ye bitterly the Inhabitants thereof; because they came not to the help of the Lord against the mighty.*

It hath been a long and a great dispute, whether Antichrist be come? and who it is? and if I be not much mistaken, this and some other Texts in the Gospel will easily and plainly resolve this Question; for where it is said they, Apostates, Pharisees, Sadducees, &c. they the man of sin, the Nation of the Jewes, they oppose themselves against Christ, they sit in the Temple, and set themselves above all, deposing & murdering Kings, are not these the first great Antichrist, who make themselves, what Christ alone is, *King of Kings, and Lord of Lords?* *Apoc.* 19.16. *Qui Christi sunt crucifixerunt carnem,* the Tyrant flesh, *Gal.* 5. 24. *qui Antichristi Regem,* the Anointed of the Lord: so that by this Text you have one step to the discovery of Antichrist. But enough of these, and too much, unlesse they were better; and yet from such wicked persons, Actors. I must now (according to the Text) lead you on to that most damnable act of theirs *the murdering their King.*

But in after-times the Devil (growne wiser) hath furnished his Schollars Regicides, with Arguments to prove *the killing of Kings*; which neither the Jewes, nor any Religions, ever found out, save onely some corrupted Christians:

1. And the ground of their first Argument is taken from 1 *Pet.*2.13. (for the Devil is as good a Scripturist as these Saints, and as good an Interpreter, and both alike) where the Apostle saith, that the Kingly Office, is, κτίσις ἀνθρωπίνη, and therefore though the King be *singulis major,* and though *par in parem non habet potestatem*; yet the people, the creator and maker of the King (as it appears he is, by the Text) hath power to destroy his owne creature if he faile in the end of his creation.

Answ. Saint *Peter* writing here to the Jewes, who held their Royall Government, θεοχειρίαν, to be divine and immediate from God and to stand in force without the election or ordination of man might call, the Heathen dominion, ἀνθρωπίνην κτίσιν,

an humane ordinance or creature, for ſo *creature* ſometimes notes what is heatheniſh, or not heavenly: and if ſo, then the Argument of the Apoſtle holds the more ſtrong for *Ch:* and all *Chriſtian Kings*; being the Apoſtle commands *the ſubjection, not reſiſtance*; the obedience, not murdering of ſuch humane creatures, as Heatheniſh Kings.

2. In ſome part, and in ſome degrees the juriſdiction of the beſt Kings for extent may be humane, of man; but that concludes not that the power of managing the Sword is ſimply humane and not divine; for as Saint *Paul* and Saint *Peter* ſpake, by and from the Spirit, (infallible truth) ſo Saint *Paul* expreſly profeſſeth, *Rom.* 13. that *this power of the Sword is in the King*; *the Supreme*, as Saint *Peter* here ſtiles him, and that to be not from man, *humane*; but from God, *divine*.

3. Were the *Kingly Office* an humane creature, yet the perſon or manhood of the King is not ſuch, his perſon or manhood is *Gods creature*; ſo that from this Text taken in their owne ſenſe, the moſt that can be inforced were, that they might in ſome caſes dethrone whom they had exalted; but kill him, the perſon, the man they cannot, they may not; for this God made, and not they.

Object. But nature and reaſon teach us to defend our ſelves, and to kill what would deſtroy us, rather then to be killed.

Reſp. 2 *Cor.* 20. *the wiſdome* and reaſon *of worldly men is fooliſhneſſe with God*: and *the naturall man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him*, 1 *Cor.* 2. 14.

Secondly, although nature and reaſon, in the generall, dictates ſo much unto us, yet nature and reaſon have laid ſome reſtraints upon this Maxime, *in reſpect of Perſons*; for, ſuppoſe the head of a man intoxicated or diſtracted, ſhould endeavour the hanging or drowning the body; might the body (to preſerve it ſelfe) deſtroy this head? and the King, in reſpect of his Subjects, hath the like relation; and therefore is ſo called both in Gods and our Lawes, *the Head of the People*.

Thirdly, but can there be a better Expounder of the Law of nature or reaſon then God himſelfe in this caſe? which if you grant, then (I pray) go through the whole Booke of God both in the Old and New Teſtament, and tell me, if God hath

not

not every where injoyned *subjection*, and forbad even *resistance against the worst Kings?*

2. Whether throughout the Bible those that were led by Gods Spirit did not follow this rule strictly, as *David* to *Saul*, &c?

3. Tell me whether you find the least print of any precept or counsell given to any Subject to put their King to death?

4. Whether ever any Subjects mentioned in all Gods Book, ever pleaded any Text or good example in warranty or excuse of such an act?

5. Whether (for the most part) all Offenders in this kind have not, throughout Gods Booke and Law, received condigne punishment from heaven, or earth, or both? and if all this holds true and good, I cannot but wonder, that men that pretend to the knowledge and belief of the Spirit of God in the Scriptures, should forsake Scriptures, and betake themselves to reason and nature; when as still it cannot be denied that the Scripture of God is the best Expositor of nature and reason.

Object. But *vox Populi, vox Dei*, what all the People say, may be interpreted to be as the voice of God.

2. Heare *Pilat* as well as divers Texts in the Gospels, *thy Nation, John* 18.35. which may be expounded *the people of the Jewes* in generall, *they have delivered thee unto me.*

Resp. Had this been really and absolutely true, that all the Jewes had delivered Christ to death, yet it could not have justified the act any more then the number of Sinners can make a sin just and lawfull.

2. Though in this case of *Christ* it be said, *the People or Nation*; yet no more could rightly & strictly be thereby understood, than that those who were then present, or who conspired & delivered him to be slaine; and this was not all the people of the Jewes; it is therfore too unjustly & too figuratively charged upon all, when it is done but by a few of them all.

Object. But you'l say, it was done by the Councell, the Representative of all.

Resp. This Councell by money, corruption, and usurpation had a great deale inlarged their power.

2. But had their power or priviledge been greater, it could neither make good, evill; nor evill, good.

3. But

3. But to the point, if you consider what *Ch:* the King had done for the people, and how the people loved him; you will easily collect from severall passages in the Gospels, that the voice of the people was not for killing him.

And if you will yet presse, that the voice of the People of God was for it, and that is as the voice of God.

I must answer, that if all be such as call themselves so, then the Conspirators, *Numb.*16. and then these Jewes that acted against the Lords Anointed, were the people of God: for these so stiled themselves *the holy*; yea *Numb.*16. 3. the word [*Holy*] may be rendered [*Saints.*] And these are they who shall put him to death.

They shall put him to death: which Translation (by the leave of the learned and judicious) I would gladly change, and for this [*they shall*] I would read [*they will*] in stead of [*put to death*] I would render it, *they will kill and murder him*: for although, for the most part, future tenses are rendred indifferently by *shall*, or *will*; yet here to take away all shadow or plea from the malice of the act, by *laying it on the determinate counsell of God*, as *Acts* 4. 28. I would read not [*they shall*] but [*they will.*]

2. Not [*put to death*] but *kill*, or *slay*; for a lawfull Judge may *put to death* a Malefactor, without staine or guilt of sinne; but if the Party executed were innocent, and the Judge not vested with just authority, the man is truly and rightly said to be *murdered.*

And indeed, I know not upon what cause or slip the same word, ἀποκτείνειν, here, is Englished by *(put to death)* and in other Texts, as *Mat.*21. 39. by *slay*, *John* 5. 16. & *John* 8. 44. by *Murder.* And all other Scriptures that speake of Christs death, in relation to the Actors, render it by *kill*, *slay*, or *murder.*

But if any aske the Question why not *imprison* or *secure his Person*, as to *Jo: Baptist:* or *banish him*, as to *John* the Apostle?

I must answer, 1. that generally when Tyrants & Usurpers of *rule* begin, they scarce ever end but (as here) in *killing*: for, usurpation and unjust possession never think their title well sealed, but in bloud: so it was in the case of *Naboth.*

2. The desire of having, begets as great a feare to lose, as it wrought care to get, and both put together, make having and holding bloudy Purchasers and Possessors: and therefore being there

there may be a reſcue, an eſcape, or repriſall from priſon, and a recall or returne from exile; but none from death; therefore, Uſurpers and unjuſt Poſſeſſors for the moſt part (I meane, in caſes of Supreme power) confirme this title by *killing*.

But this (ſome may object) cannot be ſo truly ſpoken of this ſentence here, for he had, as we ſay, a faire Triall.

1. His Charge.
2. Witneſſes.
And 3. a lawfull Judge.

To anſwer all which, I pray conſider that (whatever they pretended) truly and really his Charge and Accuſation was, that he was *King of the Jewes*; and ſo it is expreſſed, *Matth.* 26. 60. & *Marke* 14.57. And when the Jewes deſired *Pilat* to alter the Inſcription; and to adde not that *he is*, but that *he ſaid, he was King of the Jewes*: No, ſaith *Pilat*, *What I have written, I have written*: and that is true, and ſo his accuſation was, which (ſure) can be no ſufficient charge to *kill him* for being their King.

2. Then for the *Witneſſes*, it is recorded, *Marke* 14. 46. that ſuch as they were did not agree, but it is more probable that they did not need, or did not make much uſe of *Witneſſes*; for when he was firſt condemned by the Jewiſh Councell, the Judge and Commiſſioners being reſolved to condemne him without *Witneſſes*, ſaid among themſelves, *Mat.* 29. 65. *What need have we of Witneſſes?* and they never aske, what ſaith our Law in this caſe? but, *verſ.* 66. *What thinke ye?* and then preſently, without more adoe in the ſame *ver.* and as *Marke* 14. 64. they all of them, *nemine contradicente*, did as they had from the firſt conſpired; they all did vote him *guilty of death*. And in one word to prove the illegality of the Jewes proceedings in all, two Evangeliſts, *Mat.* 26.4. *Marke* 14.1. faithfully record, that *by ſubtilty*, ſo S. *Matth.* *by craft*; ſo S. *Marke*, *they ſought to kill him*; and it could not be otherwiſe done by them: for, although to deceive the world, they gave it out, that *they had a Law* by which he might be tried, yea *put to death*, *John* 19.7. yet never did they, or could they cite or produce any ſuch Law; but contrarily to the witneſſing a known truth, and their owne greater condemnation, they themſelves confeſſed, *John* 18. 31. οὐκ ἔξεστι, *it is not lawfull*, or we have no law, or lawfull authority *to put any to death*: Authority they

had left unto them in some cases according to *Moses* his Law to put some Malefactors to death, but in this case they confest they had none; and yet they will by *craft* and *subtilty* condemne and *kill him*; and this was all the Triall that the Jewes did, or could pretend unto, or did use on their parts in the condemnation of *Ch:* their King.

The Jewes themselves then having neither Law, nor lawfull Authority, for their condemning and *killing Ch:* their King; there remaines onely to examine how lawfully it was done by *Pilat?* where first it cannot be denied but that the Romans being the Conquerours of the Jewes, and that *Pilat* being their Governour, he had power to judge in capitall cases according to law. Christ himselfe confest thus much to *Pilat*, who asking Christ, *John* 19. 10. *Knowest thou not that I have power to crucifie*, or put thee to death? to this Christ, *v.* 11. by a tacit confession, answered, *thou couldst have no power at all against me, except it were given thee from above*; and yet this power is to be understood, given from above by permission, and not by commission; the Jewes themselves had primitively authority from above by commission granted to them from God himselfe by *Moses*; whereas all the power that *Pilat* now had over the Jewes, came in onely by the Sword; and so farre and no further was he, or could he be a lawfull Iudge over them.

But as he came to be a Iudge by the Sword, so (I am sure, and all the world must confesse) to his just condemnation, that he was a most unjust Judge in giving sentence against *Ch:* the King: for, whereas by the Lawes of the Romans (the Conquerours) none were to die except according to their Lawes he were proved guilty of the thing charged against him; yet he senteneeth him at the same time when he could not but openly professe that he could *find no fault in him worthy of death*, as *John* 18. 38. And yet if it be demanded, *why* then he would sentence him against law, his conscience, and all common justice? the Gospels give the reason, where Saint *Marke* saith, *ch* 15. *v.* 15. he did it *to content the people*, & *Luke* 22. 24. he did it as it was required by them that set him on the worke: you may remember that *Pilat* counselled the Iewes, *John* 18. 31. *to judge Ch:* the King *according to their law*, this was honest and just counsell; would he had followed it himselfe:

ſelfe; but I perceive now he is made the Iudge, he forgets his owne counſell and law, moſt unjuſtly and damnably condemnes *the juſt One*, *Acts* 3. 1. and all to *content* them, who made him Iudge in this caſe, and to doe for them *as they* before had *required*.

But ſome happily will tell me, in all this there was nothing but a lowly ſubmiſſion to Providence; nay further, to the determinate counſell of God; for ſo it was in this ſpeciall caſe, as it is expreſt by Saint *Peter*, *Act.* 4. 27,28. *Pilat and the people of Iſrael did whatſoever the hand and counſell of God had determined before to be done*: But I muſt deſire ſuch to conſider, (1) that it was done by *Gods counſell*, and therefore that was ſecret, and not knowne to them: and therefore could not be pleaded for, or by them, (2) though the Text ſaith, *God had determined it to be done*, yet it ſaith not (at leaſt not explicitly) that it was determined to be done *by them*; and therefore if the counſell had been revealed to them, yet this could not plead their indemnity, unleſſe it had been made knowne, that *they* ſhould have been the Actors; (3) though Gods counſell and determination were moſt juſt, yet *they* moſt unjuſt in doing all without lawfull and ſufficient Authority: (4) had they knowne Gods mind, and that his mind had been, that they ſhould have been the Actors, yet Gods end being in all this, *ſalus Populi*, the ſalvation of all People; and their end, ambition, malice, rapine; Gods providence and counſell cannot at all juſtifie them, but their owne deeds and conſciences (if they have any) muſt, and will condemne them.

And the ſpeedy execution after the ſentence, cannot but aggravate the heinouſneſſe of the fact; for, it is ſaid, *Pſal.* 14. 6. (and ſome thinke prophetically of this) *Their feet were ſwift to ſhed blood*; for, all was ended in few daies, and as moſtly all bloudy acts are ſpeedy (for, who thirſts for bloud, as others for drinke, are never at reſt till they have it) ſo by the ſpeedineſſe of ſo bloudy an execution, you may judge of the unnaturall thirſt and unſatiable deſire they had to his bloud.

But they having this in deſigne before, and having for ſome yeares been working to this end, it may be mervailed, why before this, they had not executed their invention: or why they deferred it ſo long, ſeeing delay might have fruſtrated all their

plots and endeavours: and to this you must know, that in their putting the execution off to this time, there was neither wit wanting, nor will on their parts to have done it sooner: for, *the People loved him*, & *Luke* 22.2. *they feared the People*: but more especially you must consider, that it could not be so safely and cunningly done, untill upon such occasion as then they tooke, when all of them were *drawne up to Jerusalem* the great City. Lastly, till then there were some Factions and oppositions betwixt *Pilat* the Governour or chief Commander for the Roman Conquerour, and betwixt *Herod* the chiefe Ruler of the Jewes; and till this were either composed, or deaded, it had not been safe to have put this designe in execution; whereas now this being done, this becomes their time for doing that, which long before they had designed, studied, and laboured to bring it to passe.

And this generall time being come, it also seemed good to the Holy Ghoit to specifie the more especiall time, when this execution was, namely, *on the Eve to the Feast*, (or Holy-day) and on that day for two reasons: The one expresst, *John* 18. 28. *lest they should be defiled.* O hellish Saints! they feare not the shedding innocent bloud, and that of the Lords Anointed; but they feare to doe it on their Holy-day: 2. *Not on the Feast*, for this being a day put apart for an holy meeting, and all at liberty to go abroad, under colour (at least) of going to the Temple; there might on that have hapned some resistance; and so St *Matthew* hath expresst it, *Mat.* 26. 5. *Not on the Feast-day, lest there be an uproare among the People*; whom they feared, and that because they now loved *Chr.* the King.

And the Evangelists have not omitted to record to Posterity the most speciall time of the day, as well as of the day it selfe; and that time saith one, *Marke* 15.25. was *the third hower*; which Saint *Luke*, and Saint *John* say, was *about the sixt hower*; and yet Saint *Marke* 15. 34. saith, that *at the ninth hower he gave up the Ghost*: which some thus reconcile, that the time appointed, or the time when they began to prepare for the execution was the third hower (at our ninth in the morning) but the execution it selfe began about the sixt (which is about the time of our high noone) and that all was finished, and that *Chr.* expired about the ninth hower (that is our three in the afternoone.)

I had almoſt forgot to tell you an eſpeciall piece of obſervation which to the Holy Ghoſt ſeemed good to be recorded, that *Ch:* being baſely, falſly, and illegally accuſed, and charged; yet *he anſwered not to their charge*: for ſo *Marke* 14. 60,61.

And if I be asked the reaſon why *he anſwered not*, it ſtanding him upon in defence of his innocency, and life? 1. I muſt confeſſe I cannot anſwer, where the Scripture is ſilent and anſwers not. 2. There was in this that ſecret will, counſell, and providence of God, which (being not revealed to me) I may not with reverence or modeſty prie into. 3. His anſwering might have adminiſtred occaſion to their further lying, and ſubordination of falſe Witneſſes. 4. Though true it were that at that time the Sword had got a power, yet that he held not that power ſufficiently lawfull in his caſe and perſon to examine, trie, and condemne him, and therefore *he anſwered not*.

But being S. *Mat.* 26. 63. ſaith, *he held his peace*; and S. *Luke*, from the Prophet, *Iſaiah* 53. & *Acts* 8. 32. ſay, that *as a Lambe before the Shearer dumb, ſo opened he not his mouth*; may we thence conclude that he ſaid nothing at all?

Reſp. No, for 1. ſpeake he did and anſwer, the Goſpels are expreſſe in the affirmative: but, 2. in that he was ſaid to *hold his peace* and to be ſilent, it was in relation to the falſe charge and illegall authority, and to theſe he *opened not his mouth*, but was ſilent: 3. He ſpake nothing, in Saint *Hieron:* expoſition, that is, *nihil durum, nihil aſperum*, nothing which might juſtly provoke the Jewes, or offend the Hearers; ſo he ſpake nothing, 4. in that they would not heare him what he would have ſaid for himſelfe, it may be ſaid, and not improperly, that he did not, or would not anſwer.

And that they would not heare him was utterly contrary to all lawes of heaven and earth. *Chr:* himſelfe, at the laſt generall judgement, will admit it to knowne, notorious ſelf-condemning Sinners: and among the Jewes, *Nicodemus*, *John* 7. 51. and for the Romans, *Feſtus*, *Acts* 25. 16, profeſt, that neither People, nor Law *condemned any before they ſuffered and heard him to ſpeake for himſelfe*; yet ſuch, as this, was the juſtice ſhewed here to *Ch:* the King.

And, what then? died he as he was at the Bar, ſilent, not ſpeak-

ing for himselfe, or others? quite contrary; and therefore now, I beseech you, lift up your hearts, and open your eares, and heare O earth what the Anointed of the Lord saith before his departure from the earth, and his ascent to heaven; and, a little before his death and departure, he spake to God his Father for himselfe, as *Luke* 23. 46. *Father, into thy hands I commend my spirit*; and yet a little before that, he pardoned and prayed for his Enemies and Murderers, when he said, *Luke* 23.24. *Father, forgive them, for they know not what they doe*: some know not what they doe, being simply ignorant, and seduced; others are wilfully blind: so that the one knows not what he doth for the present, he is ignorant of the wickednesse of the act, the other knows not what he doth for the consequent, he knows not what will be the punishment of the fact: yet *Father*, saith this Lamb, even while they are about to slaughter him, *Father, forgive them*: and whatever he spake after this was no worse then what Saint *John* hath recorded, *John* 20.19,21. *Peace be unto you*: and would any but Devils take this *Ch:* this King, thus dying, to be a Wolfe? or will not any upright Christian say, he was a Lamb, and deserved to live as a Shepherd and a Ruler of the flock?

After the prayer and blessing of *Ch:* the King, there is little more to be noted from the Gospels, then what the Attendants were at his death, and what his buriall was: And to the first, know, that some were present who betrayed him; such hearts, such foreheads these monsters of men had. 2. A Guard of Soldiers, and this but necessary to keep *Ch:* the King from reskue, and the Traytours from the rage of the People. 3. There were *women*, and these, as by Sex (and as Mothers of Children) the most tender-hearted: so of these (among his Wel-wishers) were the most. 4. Of all his Apostles and Disciples I find but one, who *John* 19. 26. was *the Disciple whom he loved*. 5. This most glorious King had no Funerall Sermon at his Buriall; that would not be permitted by his malitious Persecutors, who held any Eulogie of him, an Obloquie to them; and yet one of his Apostles, *Acts* 4. preached one to the Jewes; which was after enlarged by the Evangelists; and since commended to all Ages, as an everlasting stain to their bloudy murder, & an everlasting Trophee to his never-dying name. 6. I cannot omit, what I may justly

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conceive is recorded as an extraordinary mercy of God, that among all the Soldiers who in the last acts of the condemnation and execution of *Ch:* were the chiefe Rulers and Commanders, yet one even among them was *Ch:* his Convert; for, one was so inlightned by the true Spirit of God, that (*Mat.* 27. 54. he, with others, said, *truly this was the Son of God.*

Which certainly was sent by inspiration, and revealed from heaven, to be ingraven as an everlasting Epitaph, which God did sooner, in his providence, furnish him with then with a Tombe; which now, when all things else were finished, was only wanting; and so still might have been, for these wretched, covetous, accursed Jewes, had he not been beholden to an honourable Counsellour, *Mat.* 27. 57. who found him out one; of which Sepulchre, though S. *Mat. ch.* 27. 60. names the owner, yet S. *Marke* 15. 46. & S. *Luke* 23. 53. say, *he was laid in a Sepulchre*, without naming whose it was.

But methinks these Jewes, who pretended so much to Scripture, and themselves to be such holy Saints, should (in such a case) have set before their eyes the demeanour of that Saint indeed, *David*, and his demeanour towards *Saul* the King; which King, though he were rejected by God, and that *David* by Gods appointment was Anointed King in his stead; yet when *Saul* was put into *Davids* hands, and that *Davids* Servants perswaded him to doe justice upon him, 1 *Sam.* 24. *David* stayed his Servants, and would not let them rise against *Saul*. Nay, further, though *Saul* did daily pursue *David* to take away his life, 1 *Sam.* 26. and *Abishai* told *David*, that *God had delivered* [Saul] *his Enemy into his hands*, and therefore desired that he might *smite him*: No, saith *David*, for *who can stretch forth his hand against the Lords Anointed, and be guiltlesse? vers.* 10. Nay, *David* goes further, *vers.* 11. *the Lord shall smite him*; but, *God forbid, that I should stretch forth my hand against the Lords Anointed.*

But may we not wonder that these Jewes given much to read the Scriptures would never consider what holy *Job* had said, in *ch.* 34. 18. *Is it fit to say to a King, thou art wicked?* or that *Ps.* 105. *Touch not mine Anointed*; or that *Eccles.* 8. 4. *Who may say unto the King, what dost thou?* or that they should not consider what severe judgements God shewed upon those who rose up against

Moses

Moſes their Ruler, *Numb.*16. or againſt *Jehu* (in his poſterity) *Hoſ.*1.4. for deſtroying King *Ahab* and his Family; and againſt the men, 2 *Kings* 21. who ſlew *Amon* their King: I ſay it may be wondred that they had not remembred or caſt their eyes, at ſome time or other, upon theſe or the like Scriptures.

No, God hath ſo blinded them that they either could not, or would not ſee any *Old light*; but, inſtead of all ſuch, they are now altogether for *New lights*: and therefore welfare that, which never failed ſuch Jewes, *Revelation* forſooth, and this ſhall doe the feate for all; for, *Caiaphas* their chiefe Ruler, by the Spirit in an abominable meaſure poured out upon him, ſees that with a paire of Spectacles ſet upon his fiery ſhining Noſe, that none elſe could diſcerne, *viz: John* 18.14 *Expedit, it is expedient* (ſaith he) *that one* (and therefore this one *Ch:* the King muſt be he, who) *muſt die for the People*: and this *expedient* thus delivered to the Guild, or Fraternity of Spirited Men, makes them as extatically mad, crie out, as it were with one voice, *Crucifie, kill, and murder him.*

And yet, after this *expedient* thus declared, I would they had liſtned to *Pilat*, who, though an Heathen and a corrupt Judge; yet hearing them ſo fiercely crying out *to crucifie their King*, aſtoniſhed (as it were) at ſuch an unheard-of execrable voice, askes, *what?* is it poſſible that you would I ſhould *crucifie your King?* as if he had ſaid, O ye Jewes! doe ye believe or acknowledge a God? or nature? or reaſon? or have you any Law? or Religion? and will ye contrary to all theſe *put your King to death?* why your God, your Religion, your Law, your owne reaſon; yea, and all People, be they never ſo heatheniſh, will condemne you for this, but in deſpight, as it were, of all reaſon, Law, Religion, nature, or God himſelfe they will *kill him their King.*

And yet *Pilat* will not leave them ſo; therefore, as hoping to bring them to heare ſome reaſon, and to be moved to ſome compaſſion, he brings *Ch:* forth unto them, and beſpeaks them thus, *Ecce homo, John* 19.5. behold, he is a man deſtitute of help, ſhamefully and unjuſtly uſed, man hath bowels; O ye Jewes, therefore for humanity ſake, pity him as a man: Againe, when he askes, *Shall I crucifie your King? John* 19.15. he ſets him now before them as a King, and from hence ſeems to reaſon thus, You hold,

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in your Religion, that your God ordaines Kings; for Gods sake therefore behold and pity him as a King. Nay, yet more, he is *your King*: yours diverse waies; by descent of the line of K. *David*; yours for you, and your good; for, he lived, and dies in defence of your Lawes; for your owne sake therefore, if not for Gods, or humanity, pity him as *your King*: but that, which might have moved Devils, for they rage not against their *owne Prince* be he never so great a Devil, yet prevailes not with these who are worse then Devils; and therefore by how much the more his virtue and goodnesse plead for him, by so much the more they are incensed against Him; so that nothing will satisfie these ravenous Beasts but his bloud, and therefore they will *kill him*.

Once more, give me leave to plead for him the King from his own words & passes: they crie out to the Judge fiercely against him, *Crucifie, crucifie him*, *Mat.* 27. and he cries more heartily to God his *Father* for them, *Pater ignosce*, Father forgive them, *Luke* 23. 24. they cursed themselves with his bloud, saying, *Sanguis ejus super nos*, His bloud be upon us and our posterity, *Mat.* 27. 25. he blessed them with the same bloud, saying, *sanguis meus propter vos*, behold my bloud that is shed for you, and all my people, *Luke* 22. 20. never King shewed more tender love and regard to Subjects, yet never did Subjects retrane worse respect or requitall to their King: the Ancestors of these Jewes said to their King, 2 *Sam.* 5. 1. we are *caro tua*, thy owne flesh; and no man, saith Saint *Paul*, *Ephes.* 5. 29. I say none but a mad man, or a Jew hath thus *hated his owne flesh*.

But when this King perceived and saw that all their drift was to get *his inheritance*; had it not been better for him, and his people, to have parted with that thus to lose his life? no, this King inspired from above knew well what he did, when he thus lustered; for, in it he hath proved and declared himself to be a King, a just King, a magnanimous King, a religious King, and a right good Shepherd, who *layeth downe his life for his Flocke*, and will not destroy them by saving his owne life; and therefore he resolves, rather then I will betray the rights of the Crowne, the Lawes, and Liberties of the People, let them *kill me*.

And it being come to this, I cannot but remember a sweet ob-

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dication that Saint *Bernard* used upon the words of Saint *Peter*, when *Christ* would *wash his feet*; the Apostle in an awfull reverence breaks out, O Master, *Tu mihi pedes!* thou to *wash my feet!* on which the Father descants thus, *Quid est Tu? quid est mihi? quid est pedes?* and concludes, *cogitanda sunt, non dicenda*: give me leave in imitation to aske, *quid est illi? quid est occidere? quid est Illum?* they the worst, to *kill him* the best of men; they the *feet*, to murder him the *head*; they the scumme of the People, to slaughter him the Anointed of the Lord; they the lowest of Subjects, to butcher him their King? *à infandum scelus! cogitanda, non dicenda*, we cannot expresse the heinousnesse of the fact, but they are to be laid up in the closets of our brests, and we are to remember, and in after better times to thinke on all that hath been done in order to this killing *him the King*.

* *Speed.* An * English Chronicler (in the Life of *Henry* the 3.) saith, They that kill a Christian King commit a four-fold murder: 1. Homicide, killing a man. 2. Patricide, killing their publick civill Father. 3. Christicide, killing the Anointed of the Lo: Ch. 4. Deicide, killing as much as in them is God himselfe, being the King is Gods Vicegerent; and of Kings, God himself saith, *you are Gods: Live non potestatis quisquis*: who patiently time, that men let dead men rest in peace; but Devils, Beasts, and such Jewes as these degenerate in this from all mankind, and therefore are not alone content to murder *Ch.* their King, but that they will crucifie him againe when he is dead; and that not onely in his Disciples and Servants, but in his never-dying name, which (like Fire) they endeavour to corrupt, and to blast, suppresse, or destroy all the heavenly fruits of his divine soule, witnesse Saint *Luke* throughout the *Acts of the Apostles*, where we find that these miscreant Jewes forbade all to preach or speake, and punished all who durst be so justly holy as to publish any thing which might redound to his glory, or the good of any who loved or adhered unto him; yea, if *Nicodemus* dare but say, as he did, *John* 7. 51. that *by their Law none should be judged before he be heard*; which was *Christ* the Kings very case: even for this *Nicodemus* is checked as a Malignant, and must be made a Delinquent: for, scornfully the Jewes reply unto him, *Art thou also of Galile? search and look, for out of Galile ariseth no Prophet*. Art thou one of the party? if we find it, look to your self, for all

that adhere to him, [the King] or to the Gospel of peace, first or last, shal suffer for, or with him. Oh more then devilish Iews! Ye see, and observe the wonderfull wisdome and justice of God, who in this, as in other wicked plots, turnes the point upon the Sinners, and wounds them with their owne weapons; for, nothing did or could advantage the propagation and growth of Ch: the Kings most glorious name, more then their forcible suppression of it. S. *Luke* having finished the Gospel or Chronicle of *Ch:* the King, saith, *c.*24.46. *so it behoved Christ to suffer*: and if you aske, why so? 1. Because it was *foretold, Mat.* 21. 2. As S. *Paul* speaks, 1 *Cor.*11.19. it behoved that the heresies, rebellions & wickednesses might be made manifest. 3. That for this wicked act God may let the Iewes, as the whole world see, that he had just cause to destroy them, as it is threatned, *Mat.* 21. 39. And 4. that *Ch:* the King may rise againe and reigne in everlasting glory with his Father in Heaven, as it followes in the words after my Text.

And now they have made an end of him, I would gladly end here; but these Iewes not ending all in killing him, they make me to follow them, and to observe that in killing him their purpose is to kill more then him, and herein to imitate the savage Tattars, who, when their great *Cham* dies, they cast many of his nearest friends into the grave after him: and so this issue here of his [the Kings] bloud is not stinched in the bloud of him alone. I pray remember his words, though in a parable, *Mat.*21. when he speaking of this act of the Iewes, he saith, *these Iewes will have the inheritance*, and their meanes to have and hold it, is, *by killing the Heire*; so that, as long as there is an Heire, the Iews voice is, as there, *Hic Heres est, This is the Heire, Come, let us him, that the inheritance may be ours.*

And this very thing *Ch:* the King foresaw. and foretold not long before his death, when he said, *Mat.*23.34. *Behold! I send unto you Prophets and Wise-men, and some of them you shall kill, and some ye shall persecute from City to City*: and this *Ch:* the King spake not onely by a prophetick Spirit, but out of the consideration of their former actions, for *Lazarus* the Noble-man, *Iohn* 12. who adhered to *Ch:* him they sought to put to death, even even in Christs life time; and therefore now let all his Friends

and Followers look to themselves; for, when they have digged up the root, they will not leave a branch, nor a bough, nor any prop that supported either. *Peter* being but suspected by a Wench to have been a Follower of *Ch:* nay, but to have been in his company, had he not denied it, he had paid dearly for it, had he escaped his life: and none can expect better, now they have killed him *Ch:* the King. S. *Basil* said of *Herod*, ἡ πρόφη σφάγη, καὶ τὸ πόμα αἷμα, *His meat was the flesh, and his drinke was the blood of men*; and as it is said of the Whore, *Rev.* 17.6. so of such, they are, 1. Unsatiable, therefore drunke. 2. Unmercifull, for, drunk with blood. 3. Unjust, for with the blood of Saints, men holy in life, and Martyrs, Witnesses of Gods truth.

It is recorded, *Mark* 12.8. that these Traytours *killed him, and cast him forth of the Vineyard*; whereas had they first ejected and cast him forth by their Law, their sin had been the lesse: but first to *kill him*, and that upon his owne ground, (his own *Vineyard*) and then after that to cast him out and declare against him, and his title for ever, thereby to take and hold the inheritance to themselves; is but to lay the foundation of their *Babel* in the blood of Gods Anointed, their lawfull, rightfull King, and so to strengthen one sin by another worse; which Gods justice will not suffer long to prosper, lest the wicked should *thinke God altogether such an one as themselves*, *Psal.* 50. 21. and therefore the Prophet in the same *Psalme* subjoynes, but *I will reprove thee*; and, in the forementioned Gospel, after that they had *killed and cast him forth*, it presently followes in the next words, *v.* 9. God *the Lord of the Vineyard will come and destroy* the unjust bloudy Actors, and will give *the Vineyard to others*.

And should not this move a Iew to tremble and repent? it had this operation, by the mercy of God on many of them, as it appeares, *Acts* 2. 37. for they hearing Saint *Peter* to open their sin, *they were pricked in their hearts*, and said, *what shall we doe?* that is, *to be saved?* to which the Apostle applies a double counsell: the first, *v.* 38. *repent*: and the second, *v.* 40. *save your selves from* (and no longer be seduced, and deluded by) *this untoward Generation*, which Christ, *Mat.* 23. 33. calls *a Generation of Vipers*, which will eat out the bowels of those who give them their life.

And the execution ended, let me put you in mind how the

people

people were affected therwith, which is expreſt, *Luk.* 23. 48. where it is ſaid, *and all the people beholding the things that were done ſmote their breſts*: and now, oh ye people, having in this ſad diſcourſe, or ſhort hiſtory beheld what hath been done to the Anointed of the Lord *Ch.* the King; the leaſt that ye can doe, and to this I muſt exhort you is, to *ſmite your breſts*: and yet as *Ch.* himſelfe taught, *Luke* 23. 28. *Weep not for me, but weep for your ſelves*: ſo beat not your breſts for me, but beat them, and repent you of your ſinnes committed againſt Heaven and me, which were the cauſe of my death, and will be your deſtruction, if in time you repent not.

And weep not, beat not your breſts *for me*; for, it is come to paſſe, as in the words following the Text it was propheſied, *He ſhall riſe againe.* 2. He *ſhall aſcend*, and for an earthly ignominious Crowne, he ſhall receive an Heavenly glorious one. 3. And throughout the world where the Goſpel is preached, and further this ſhall be ſpread, which hath been done by the Jewes to *Ch.* the King.

And thus the Tragicall Acts being ended on the Sufferers ſide, the Actors there are now to be made Sufferers in another Tragedy; for, the Tragedy ends not in the bloud of Him in the Text, *Ch. the King*; but calls for bloud, more bloud, the bloud of theſe Jewes: for, if the bloud of *Abel*, which living and animated could not ſpeake, yet being wickedly ſhed receives a voice to be heard as high as Heaven: then much more this bloud of *Ch.* the King, the Text ſpeaks it, *Mat.* 21. 41. *God will miſerably deſtroy them, and will let out his Vineyard to others.*

In this Tragedy there are but two Acts: 1. Απολεσει. 2. Εκδοσεται which is ſet down, *Mat.* 21. 40. but in them a deſtruction threatned, *he will deſtroy*: 1. Perſonally, *them.* 2. Nationally, *their Vineyard* or Church. 3. Both, totally, not by letting the Vineyard or People out for a time, but by alienating or giving utterly away them, and it, ἀλλοις, *to others*, (that is) Aliens, or Strangers.

Neither was this long in acting, for *Judas* the Arch-Traytor, either before, or ſoone after the death of his Maſter, whom he had betrayed, *hanged himſelf*; and ſo payed himſelfe his owne

wages; and that without all pity or regard of those Jewes for whose sake he betrayed his Lord; for, they said, *what is that to us? Mat.7.4.* or what care we, Go and be hang'd. 2. *Pilat* the Judge, not long after the execution of Christ, whom he sentenced, was put out of his place, was exiled his Country, and killed himselfe. 3. *Caiphas* and *Herod* died through misery or violence. 4. Many of the Jewes, who were alive at that time of Christs suffering, lived to see the great City *Jerusalem* destroyed, 1100000. at least, of their Country men slaughtered, and all the rest of them either to be captivated by their Enemies, or to be scattered over the face of the earth, and to this day to live as Vagabonds, odious to all, and pitied of none. And lastly, so it came to passe, that as severall Factions conspired together to kill *Ch:* the King; so it pleased God to blind these Jewes at the time of the Roman Siege, that the one part of them were zealous for the Temple, the Church: another part, who cared not much for the Church, yet were willing to have a good peace on reasonable termes: but the third part, who were all for robbing, spoiling, killing, and therefore regarding neither Church nor State, put all in such a confusion and combustion, that the Romans became Conquerours more by the Jewes divisions than by their owne Armes.

And lastly, whereas these Jewes pretended three speciall causes why they would put *Ch:* the King to death: 1. Lest by his life the Romans should invade and change their Lawes. 2. Lest their Nation should perish. 3. Lest the People should believe and follow him: All these pretended feares, as leading causes to his death, are by Gods righteous judgment, soone after, brought upon them; for the conquering Romans did invade and change their Lawes. 2. Did destroy City and Country. 3. And the People farre and neare both of Jewes and Gentils have believed on, and followed this Christ the crucified King. And thus oft-times God crosseth mans policy, turning the edge and point of his owne weapons upon himselfe; we have found it so done to the Brethren of *Joseph*, to *Pharoh*, to *Achitophel*, to *Jeroboam*, and thousands more: and here saith the Jew, *It is expedient that our King die lest the Nation perish*; and God saith, *the Nation shall perish, because ye have wickedly murdered your King.*

And thus we see God to be an upright Judge in the execution of his owne antient Law given, *Gen.* 9. 6. *Who so sheddeth mans bloud, by man shall his bloud be shed.* 2. A strict Defender of his inherent prerogative, as it is written, *vengeance is mine.* 3. A faithfull Performer of his covenanted promise, *I will revenge saith the Lord, Rom.* 12. 19. we read, *Acts* 5. 11. that, upon the judgement executed on *Ananias* and *Saphira*, the Text saith, and *great feare came upon all the Church, and upon as many as heard these things*; and I pray God the like feare may touch our hearts, and worke in them a timely and hearty repentance, that God in his mercy may avert all judgments which deservedly are threatned to fall upon us, and this Land; and this let us humbly beseech God to grant, for the passion and mediation of his onely Son, and our alone Lord and Saviour Christ Jesus.

FINIS.